VOL. X, NO. 8 AUGUST, 1929

The EUROPEAN HARVEST FIELD

Scripture Expositions
Prophecy and Doctrine
Missionary Letters from Europe

OUR CHRIST-COMPELLING MOTIVE

"Do all the good you can, by all the means you can, in all the places you can, to all the people you can, at all the times you can, in all the ways you can, as long as ever you can." — This oft-quoted "Golden Rule of John Wesley" is a practical paraphrasing of the basic and positive doctrine of Christ's Law of Love. The love of Christ constraining us, we promptly heed the Macedonian Call, and like our Lord and Master we are ready to go about doing good in the most neglected places of the world. Spreading the Good News of the Divine Saviour is the Christ-compelling motive and mission of the American-European Fellowship. Will you help us preach the blessed Gospel of a full, free and present Salvation by your prayer, gifts and moral support?

Price 10 cents per copy.

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
156 FIFTH AVENUE NEW YORK, N. Y., U. S. A.

WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.— *I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

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American-European Fellowship for Christian Oneness and Evangelization

Room 414, 156 Fifth Avenue, New York City

Cable Address: "Interbiblo," New York City.

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1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

THE EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

156 Fifth Avenue **New York, N. Y.**

VOL. X. No. 8 **Arno C. Gaebelein, D.D.,** Editor **AUGUST, 1929**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 156 Fifth Avenue, New York City.

Entered as Second-class matter, May 5, 1928, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized November 16, 1921. Published monthly. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

EDITORIAL

THE THRONES OF OUR LORD

MANY times we read in Scripture of the throne of the Lord, our God. There is an eternal throne of God in the eternal, uncreated heaven. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God!" (Psa. xc:2). What majestic, sublime words these are! God is eternal! He had no beginning. The finite mind of man cannot conceive such an existence, which never began to exist. It is an impossible task to penetrate this great mystery of God. As a child we often asked, where does God come from? The answer was, we do not know but must believe that He is and always has been. With all the searching of Scripture, and thinking, and praying, the mature man has not found another answer.

And God has a throne; it is in heaven (Psa. xi:4). Heaven is His throne and earth His footstool; the clouds are the dust of His feet (Acts vii:49; Nah. i:3). His throne is for ever and ever (Psa. xiv:6). This throne stood from all eternity in the heaven of heavens, that eternal dwelling place of the eternal God. With God ever was His Son; He shared the throne and the glory of God in all eternity, and when God began to create, so that His power and glory might be revealed, He created by His Son and for His Son.

Man became a sinner, guilty and lost. The Son of God left the Father's bosom, and God's and His everlasting throne, and came down to earth, to His own footstool. He exchanged His glorious throne for the cradle-manger in Bethlehem; the Father's bosom for the bosom of one of His creatures. He who is the Creator and Lord of angels, was made a little lower than the angels. He whose eternal resting place was on the Father's heart upon His eternal throne, had on earth no place where to lay His head. He came to save; He came to redeem. He came to purchase a lost world, and the crown rights over the lost dominion. The cross alone was sufficient to accomplish this; and there He hung and bowed His thorn crowned head, as the mighty victor's cry, "It is finished!" came from His dying lips.

He had come to His own, but His own received Him not. Being according to the flesh the Son of David, He had a perfect right to the throne of His father David. But the time of His first coming was not the time of the divine promise of the incarnation. "God shall give unto Him the throne of His Father David." Like David, He was a crownless King. He left the earth without having occupied a kingly throne.

Risen from among the dead, ascended upon high, He is back in His eternal dwelling place. But He does not return to the Father's bosom. He is at the right hand of God. He did not return as a Spirit-being, but He is there as Man. The second Man entered heaven itself and takes His place, given to Him by God His Father, to share His throne. His present throne, the throne He occupies during this age is His Father's throne. There faith beholds Him who was made a little lower than the angels, crowned with glory and honor. Blessed comfort to know that He who paid for my sins is sharing the Father's throne! Blessed assurance that in Him I am accepted:

So near, so very near to God,
I cannot nearer be;
For in the person of His Son,
I am as near as He.

Blessed vision for faith to know, that He, my Lord, has all power in heaven and on earth, that being at the right hand of God, on the Father's throne, angels, principalities and powers have been made subject unto Him! Yea, in His person, we, too, are with Him seated in the heavenlies, sharers in faith of His throne place. Some glorious day He will arise, at the Father's bidding, to leave the throne He shares with Him. He will take His place upon a judgment-seat; it is called *Bema*, tribunal, it has also been translated throne (Acts xii:21). It will be the award throne, before which only His redeemed ones will be gathered in the day, which is called "the day of Christ." The shout, the gathering shout, before He takes this award-throne, must first be given. Then "the dead in Christ will rise first." Their dust will be gathered from mother earth. That which was sown in corruption will rise in incorruption. Then "we who are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air." This mortal puts on immortality. When the redeemed hosts meet Him they will find Him on His judgment-seat. "We shall all stand before the judgment-seat of Christ" (Rom. xiv:10). "For we must all appear before the judgment seat of Christ" (2 Cor. v:10). Our works and our service as believers, through grace entitled to be forever with Him, will then be brought to light and judged by Him. What glory He then will receive, when it becomes evident what He in His infinite grace accomplished through those for whom He died and who were kept by His gracious power!

After He has finished His work upon the award-throne He will return to earth in visible glory and power with His saints. It is then that He will "bring many sons unto glory," when He will be "glorified and admired in all them that believed." Then He will receive the throne of His glory; it will be His own throne upon which He will be enthroned as the King-Priest, ruling in righteousness and in peace (Zech. vi. 9-13; Matt. xix:28, xxv:31). But while this future throne of our Lord is one, we must distinguish between the throne of David and the throne over the nations. The throne of David is connected with the reign over the sons of Jacob, that is, over Israel; the throne which He occupies as King of the nations is His throne as King of kings, and Lord of lords. Jerusalem will be the glorious and glorified capital of His earthly kingdom. From there He will rule and send forth His Word (Isa. ii.2-4). His reign will begin with the judgment of the nations. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations" (Matt. xxv:31, 32). The nations are the living nations, which are on earth in the day of His return. It is therefore not a universal judgment, which is nowhere taught in Scripture. Some of these nations who turned to the Lord during the great tribulation, and accepted the final offer of mercy, preached by the converted Jewish remnant, will enter into the earthly kingdom; and other nations who rejected it will pass away from the earth. After this His reign of righteousness and peace begins. He will reign and His saints with Him for a thousand years.

Then, at the close of the millennium, when all things have been subjected under His feet, He will receive the Great White Throne. "And I saw a great white throne and Him that sat on it, from whose face the heaven and

the earth fled away; and there was found no place for them" (Rev. xx:11). Not God the Father judges then those of the second resurrection unto condemnation, the wicked dead, but it is the Lord Jesus Christ (John v:22; 28-29). What a scene that will be when all the Christ rejectors, those who did not obey the Gospel of Jesus Christ, Modernists, Unitarians, Christian Scientists, Spiritists, Theosophists and others will have to look into the face of Him whom they refused to believe! Then we have a final throne of our Lord mentioned in the last chapter of the Word of God.

"And there shall be no more curse; but *the throne of God and of the Lamb* shall be in it; and His servants shall serve Him. And they shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. xxii:3-5).

And with these different thrones of our Lord all His redeemed ones are closely identified. We know Him now on the Father's throne and look to Him as our priest and advocate. When He receives His own throne we shall share it with Him, for we shall reign with Him over the earth.

How strange it is that such glorious truth is so often forgotten by true believers! The things seen, which are but for a moment, are more real to many, than the unseen things, which are the real things, for they are eternal. All in the world today conspires to rob true believers of the reality of the promised glories when the Lord comes. Every year brings forth in this age new attractions, new charms, new pleasures, new inventions, making life more comfortable and more pleasant. How we need to cling to the Word and read again and again what He has promised! And how we need the power of His Spirit to keep us in reality of it!

His Eyes Upon Us

"The Lord looketh from heaven; He beholdeth all the sons of men" (Psa. xxxiii:13). "For He looketh to the ends of the earth, and seeth under the whole heavens" (Job. xxviii:24). "The Lord's throne is in heaven; His eyes behold, His eyelids try the children of men" (Psa. xi:4). "O Lord, Thou hast searched me, and known me. Thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways" (Psa. cxxxix:1-3). The omniscience of God, His all seeing eye is a great comfort to all His trusting people. It has been the confidence of His Saints in past ages; it is our confidence to-day. Nothing can escape His eye. He watches all. "Behold! He that keepeth Israel shall neither slumber nor sleep" (Psa. cxxi:4). "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows" (Matt. x:29-31). And as He looks upon us He delights in us when we trust Him fully with an unquestioning faith. His loving eye rests especially upon such. "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy, to deliver their soul from death and to keep them alive in famine." And what does faith answer to this blessed assurance? "Our soul waiteth for the Lord; He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His Holy Name" (Psa. xxxiii:18-21). And more than that. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry" (Psa. xxxiv:15).

He who seeth, who knoweth, also heareth and always answers the cry

of His own. "He withdraweth not His eyes from the righteous" (Job xxxvi:7). The Holy Spirit through Peter gives us the same assurance (1 Peter iii:12). "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in behalf of them whose heart is perfect toward Him" (2 Chron. xvi:9).

Our happiness, contentment, peace of mind, joy and comfort depend upon this trust in Him. There must be a daily walk in faith, a walk which never disappoints. May His own grace enable us all to do so and cling closer to Him.

———::———

DID OUR LORD JESUS CHRIST CLAIM TO BE GOD?

By the Rev. Dr. I. M. Haldeman
Pastor, First Baptist Church, New York City

There are those who stand in the pulpit and have the audacity to affront both Christian faith and public intelligence by affirming our Lord Jesus Christ never made a personal claim to deity, never at any time announced Himself as God.

With much exultant phrase about deliverance from bondage to "elders," freedom from the tyranny and slavish thought forms of Church councils, whether of Nicea or Chalcedon, and with entire repudiation of apostolic theology, and particularly that of such an one as Paul, they talk about going back to headquarters, to the Gospels and the words of Christ Himself, representing Him as just a good man following His high ideals, even though He saw these would, inevitably, carry Him to death.

I affirm on my part and as an open challenge to such men that our Lord Jesus Christ did, deliberately and unequivocally, claim to be very and Almighty God.

I ask you to take up these Gospels to which appeal has been made, read and see for yourselves the words He used—the terrific, uncompromising and unmistakable claims He made.

Turn to the Gospel according to Saint John.

Read this record:

"But the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, *making himself equal with God.*" (John 5:17, 18)

These Jews were not theologians, but they recognized without difficulty that when a man could take such an attitude to God as to call himself his Son and could put his work in the same category with the work of God as his Father, saying, "My Father worketh hitherto and I work," he was putting himself on the same plane, claiming equality with God and intending the people should believe he *was* God.

But lest there should be any doubt about the meaning of His words and His intent in using them, it is only necessary to read the following verse.

Standing there, facing a mob of angry Jews with stones in their hands ready to fling at and kill Him, He does not seek to modify or explain His statement; but, on the contrary, reaffirms and intensifies it.

Hear what He says:

"The Son can do nothing of himself, but what he seeth the Father do: for *what things soever* he doeth, these also doeth the Son *likewise.*"

What things soever the Father doeth!

That is, *all the things the Father doeth.*

The Son saith He doeth these things *likewise.*

That is, He doeth them *just as the Father doeth them!*

And how does the Father do these things?

There is but one answer to that question.

He does them as a God, as the God who is Omnipotent—Almighty.

As the Son claims to do them *likewise*—that is—*samewise* as the Father, and the Father does them as Almighty God, then, beyond all dispute He claims to do them as Almighty God.

And as only Almighty God *can* do them—then beyond all peradventure—if language has any definite meaning—*HE CLAIMS TO BE ALMIGHTY GOD.*

On another occasion, standing in the temple and talking to those about Him, He said Abraham had rejoiced to see His day; that he saw it and was glad.

They looked at Him in amazement.

They said to Him:

"Thou art not yet fifty years old, and hast thou seen Abraham?"

Then He answered and said unto them:

"Verily, verily, I say unto you, Before Abraham was—*I AM.*" (John 8: 56-58.)

Consider the effect these words produced upon His hearers.

"Then took they up stones to cast at him." (v.59.)

Why did they do that?

It was not because He claimed to be pre-existent.

It was not the first time they had heard the doctrine.

They cared nothing for that.

Nothing whatever.

The offence to them consisted in two words.

"I AM."

"Before Abraham was"—*not, I was,* but—*"I AM."*

In uttering those words—*"I AM,"* He was repeating the sacred, incommunicable name of God—*Jehovah, Yaveh.*

This was the name the Lord God announced to Moses at the Burning Bush, when the latter inquired what he should say should the children of Israel inquire by whose authority he came among them and attempted to act as their deliverer.

The Lord answered that he should say unto them—*"I AM, that I AM;* and he said, Thus shalt thou say unto the children of Israel, *I AM* hath sent me unto you." (Exodus 3:14.)

In using that expression, *"I AM,"* our Lord Jesus Christ claimed to be the God of the Burning Bush, the God of Abraham, of Isaac and of Jacob.

It was for this they sought to kill Him; but He escaped out of their hands; as it is written:

"Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." (v.59.)

He did not protest at their attitude and tell them they had misunderstood Him.

On the contrary, He allowed them to think He meant to claim from them, identity with the God of Israel. "hid" Himself, escaped from them, permitted the impression to remain and the record to be made. And there it is in all the full import of its claim.

"Before Abraham was—*I AM.*"

We read again He was at Jerusalem. It was the feast of the Dedication. It was winter and He walked in the temple, in Solomon's porch. The Jews gathered around Him and pressed Him to declare Himself whether He were or were not the Christ.

He answered them that His works were His best witnesses; but if they believed not, it was because they were not of His sheep. His sheep heard His voice, they followed Him and He gave unto them eternal life. They should never perish, neither should any pluck them out of His Father's hand; and then He gave utterance to the most astounding half dozen words that ever fell from human lips.

This is what He said:

"I and my Father are—*one.*" (John 10:30.)

The numerical adjective "one" is in the neuter.

It signifies, "thing."

Therefore He said:

"I and my Father are one—thing."

A thing is a substance.

Therefore He said:

"I and my Father are one—substance."

The substance of the Father is—being.

Therefore He says:

"I and my Father are *one—being.*"

The being of the Father is—God.

Therefore He said:

"I and my Father are one God."

Thus He declares God to be *One Being* and here—*Two Persons.*

Did He mean that?

Beyond all question that is what He *said.*

Did the Jews who heard Him get the impression He meant He and the Father were One Being; did they understand He Claimed to be one God with the Father?

Did they understand by this identification of Himself as One Something with the Father He was claiming to be and actually did make Himself to be God?

There is not the slightest doubt in the world they understood by this claim that He was making Himself to be God.

Listen to the record:

"Then the Jews took up stones again to stone him." (v. 30.)

Any why would they stone Him?

Our Lord Himself asks the question.

He said to them:

"Many good works have I shown you from my Father: for which of these works do you stone me? (v. 32.)

They answered Him:

"For a good work we stone thee not; but for blasphemy; and because that thou—being a man—*MAKEST THYSELF GOD.*" (v. 33.)

The men who have cut loose from Paul and the epistles of doctrine may not realize the import of Christ's words, but the Jews who heard Him did.

They understood, they comprehended what every man who is worthy of his intellect may know beyond shadow of quibble, or cheapness of verbal evasion that Jesus of Nazareth did straightforwardly and with full in-

tention claim equality with God, claimed to be God and said it in language which yields itself to the strictest analysis.

"I and my Father are one, one thing, one substance, one being, one deity—*ONE GOD.*"

He repeats this astounding claim in another form.

He says:

"As the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26.)

To say the Father hath life in Himself is to say He is— *self-existent.*

Jesus of Nazareth says the Father hath given Him as the Son to have life in Himself.

Since to say because the Father hath life in Himself is to say He is self-existent, then to say the Son hath life in Himself is to say that the Son is self-existent.

Self-existence, without controversy, belongs only to God.

In the simplest and most dynamic manner, therefore, our Lord Jesus Christ claims to be essential God.

Come, now, to the last night and the deepening shadow of His cross.

Read carefully these words:

"Let not your heart be troubled: ye believe in God, believe also in me." (John 14:1.)

Should any man stand here in New York as Teacher and call upon his disciples to believe in him just as they believe in God—could the public draw any other conclusion than that he claimed to be equal with God—exhorted all who were troubled, or weary, or in sorrow, to put the same faith in and dependence upon him as they would in God and from henceforth to consider him as God?

And this is exactly what the Lord does and says.

He bids His disciples, in the hour of trouble, in the supreme moments of life to put their trust and confidence in Him as fully and completely as they may do in God because He wishes them to believe He is—for them—no less than God.

He emphasizes this claim.

He bids them consider the heavens of God.

That night every star seemed to swing lower and nearer the earth as though Heaven would illuminate His path through the Gethsemane gates to the cross that awaited Him.

He explains what the astronomers are still fumbling over—the character of these stars, these suns and systems.

He says they are dwelling places.

He says it clearly and plainly enough.

"In my Father's house (the universe) are many mansions."

Then He gives forth the following extraordinary statement:

"I go to prepare a place for you."

That is, He says:

"I am going up into that star-gemmed sky, among those shining worlds, into that unmeasured space, that limitless extension to prepare a mansion, a dwelling place, a home for you."

I bid you analyze the verb and the noun.

The verb, "to prepare."

Of course that verb is, *etoimazo.* It is used of God when speaking of

Him as preparing or creating. The use of the word may be seen in the following Scripture:

"It shall be given to them for whom it is *prepared of my Father.*" (Matthew 20:23.)

"The kingdom *prepared for you*" (by the Father). (Matthew 25:34.)

"The things which *God hath prepared.*" (1 Corinthians 2:9.)

"*God hath prepared* for them a city." (Hebrews 11:16.)

"A place *prepared of God.*" (Revelation 12:6.)

Claiming equality with God as the object of faith, He now promises something which only God can perform—the building and setting up of a place in Heaven.

Analyze the noun, "place."

It is Greek, *topos,* a locality that a thing or person may occupy.

It is used as the equivalent of "mansions," abodes, houses. It indicates worlds such as those mansions are.

These worlds, mansions and dwelling-places in the heavens are the creations of God, and none but God could create them, change, arrange or prepare them.

Our Lord Jesus Christ says He is going up into the heavens and there He will arrange, prepare or construct a locality or dwelling-place for His disciples.

What mere man in his right senses could make such a promise as that?

Who could fulfill such a promise but God?

In making such a promise, therefore, He claims to be God.

But there is one statement of His which sets His claim to deity in such strong and quivering light no one can fail to see it as a deliberate claim to be very God.

You will find it recorded in the prayer which alone has the right to be called, "the Lord's Prayer"—the Gospel according to Saint John, seventeenth chapter. In that sublime prayer He says:

"And now, O Father, glorify thou me with thine own self with the glory which *I had with thee before the world was.*" (John 17:5.)

The preposition, "with," is *para.*

When used with the dative, as here, it may be rendered, "by the side of."

The verse, therefore, may be translated as follows:

"And now, O Father, glorify Thou me *by the side of thine own self* with the glory which I had *by thy side before the world was.*"

Here is a claim to pre-existence; but, a pre-existence far beyond that of Abraham, a pre-existence that goes beyond the foundation of the world.

According to Scripture this earth was created when the universe was created—"in the beginning."

"In the beginning," goes so far back it is beyond any definite record of time; for aught we know it may be millions of ages. The other side of the "beginning" is—*eternity.*

Our Lord Jesus Christ claims existence before the foundation of the world and therefore before the beginning of the created universe. As a consequence He claims an eternal, *unbegun existence.*

Since God is unbegun, eternal, it is a claim to be coeval with God—to be equal with God, to be actual and very God.

I have accepted the challenge to go back to the Gospels and to the very words of Christ

And in those Gospels, in language so plain a child can make no mistake,

He deliberately and definitely claims in very essence, attribute and act to be none other than the living, eternal and absolute God.

I say nothing about His stupendous declaration that no man can come to God the Father but by Him; that He is the Way, the Truth and the Life: the Way without which there is no going, the Truth without which there is no knowing and the Life without which there is no living.

I say nothing about the claims He made that eternal life and eternal damnation turn upon faith in Himself; the startling fact that He never once made His teaching, His precepts nor principles an issue, but always and wholly Himself—"believe on me and live; believe not on me and you shall never see life."

I have not sought to demonstrate nor prove. I have made no argument nor drawn conclusions, I have simply set before you what our Lord Jesus Christ said, and what He actually claimed in what He said.

And unless all language is a deception and words do not mean what they say, He did do just what the Jews said He did.

They said:

"THOU BEING A MAN, MAKEST THYSELF GOD."

What shall be thought of men in the pulpit who cry, "Back to the Gospels," and make this far cry that they may out of His own lips prove our Lord Jesus Christ is not God; prove Him to be no more divine than "the rest of men."

But the appeal is their own undoing.

The Gospel record condemns them.

The Christ of God refuses to deny Himself.

He claims, He persists and authoritatively insists, that He is God, that He is God of God, very God of very God.

He claimed it while on earth.

He claimed it after He rose from the dead and just before He ascended to Heaven.

On the threshold of Heaven He said:

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."

All power in the earth.

All power in Heaven; that is, in the universe.

All power is—Omnipotence.

Omnipotence is only another name for God.

He claimed to be God on earth.

Since He claimed it when ascending to Heaven—He claims to be God in Heaven now.

With the Apostle Paul, therefore, we are authorized to say:

"OUR GREAT GOD AND SAVIOUR JESUS CHRIST." (Titus 2: 13.)

And this is the final test of Christianity in any individual.

The person who cannot bend the knee before *Him* and say with Thomas—*"My Lord and my God,"* is *not* a Christian.

THE RIGHT PRIEST FOR A DEATH-BED

By H. A. Ironside

ONE evening I was crossing on the ferry-boat from Oakland to San Francisco, California, and among other passengers, I noticed a Roman Catholic priest. Going over to him I introduced myself as one seeking to present the Gospel of God to men. He was a pleasant, affable man, and we were soon engaged in a conversation on the momentous truth of justification by faith, based on the Scripture: "To him that *worketh not, but believeth* on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 5).

The priest maintained that he firmly believed the Scriptural declaration, but seemed to have an idea the verse began, "To him that worketh *and* believeth." He was unable to see that Christ had finished the work that saves.

Finding that we could not come to a common conclusion on the subject, he veered around to other matters, though in a gentlemanly manner, and finally said, "I am on my way from the home of a dying girl in Oakland. She has been a good Christian for five years. I am her confessor, and she sent for me to come to see her; for you know Catholics always want a priest when they are about to die."

"In that, I am one with them," I answered, "I too want a Priest with me if I die. I would feel the need of one at such a time. But I not only want a priest with me when I die, I want Him every moment that I live, and such a Priest I have—a Priest who is always occupied on my behalf, and whose absolution gives me perfect peace."

"Ah, you mean Jesus, I suppose," he answered. "We believe in Him, too, but we want the human priest as well."

"But what can the human priest do for me that my great High Priest has not already done? He has died for me, borne all my many sins in His own body on the tree, and now He sits on the throne of God to maintain my cause and sustain me, while He succors me all along my pilgrim way. 'He ever liveth to make intercession for me.' Surely He is enough!"

But this, the man-made priest could not see, and so the conversation turned to the "Sacrament of Orders." But of the first—the all-important question—I wish to speak with the reader.

Would you not like to have a Priest with you if you should have to die? At such a time would you not feel the need of one who could really help?—One who could truly say to you, "Thy sins are forgiven to thee;" and carry you through death, and receive you in Paradise as He did the repentant thief upon the cross? (See Luke 23:39-43.) The presence of a Romish or Anglican priest, or a clergyman or any other preacher, cannot give you perfect rest in view of eternity. Jesus alone is the one. Ah, dear reader, you need such a Priest! No human priest can fit you for the presence of a holy God. True, a man whose soul has been saved through faith in Jesus, might do much, in pointing you to "the Lamb of God that taketh away the sin of the world" (John 1: 29), but no one, however earnest and godly, can accompany you beyond the portals of the grave.

But oh, if you know Jesus, if He is with you, a Priest to cheer you by His blessed "*Absolvo te,*" to give you to know the virtue of His own precious blood shed on Calvary and the abiding function of the Holy Spirit, then indeed death need have no terror, for He who "hath abolished death" will bring you uncondemned into the presence of the Father as a trophy of His one offering upon the cross.

Such a Priest you may have; and not only in death, but in life. Trust in Him, then. Rely on the work He accomplished upon the cross, confide your soul to His care—He is worthy of your utmost confidence. "Through Him all that believe are justified from all things" (Acts 13: 38).

Jesus has borne the judgment due to sin, made propitiation for the whole world, and His priestly service is for all who will believe Him—all who sincerely accept Him. In wondrous grace He waits upon you and longs to save you. Receiving Him now by simple faith, you will have a Priest with you if you come to die: and He will care for you all through your life on earth.

I have said purposely *if* you die, because while it is quite true that "It is appointed unto men once to die" (Heb. 9:27), for the believer in Christ there is the glorious hope for our Lord's return in person, to change us into His likeness and take us up with Himself instead of dying. Clear and decided is the Scripture statement, "We shall *not* all sleep, but we shall all be changed." (See 1 Cor. 15: 51, 54; 1 Thess. 4: 15-18.) This, of course, refers only to those who are born again—to the children of God. But for the unsaved, there is not only the natural death, but the second death, which is the lake of fire (Rev. 20: 15). Ah, reader, no mere human priest can save you from *that;* it is only JESUS.

Why go on without Him, then? Why not close in with Christ now, and thus be assured of His continued care, interest, and companionship in life, death, and throughout the "ages to come?"

Trusting Him we may sing:

"I need no other priest
Than my High Priest above;
His intercession ne'er has ceased,
Since first I knew His love;
Through that, my faith shall never fail,
Even when passing death's dark vale.

"I need no human prop
In that last awful strife—
Christ is my refuge—Christ my hope,
My way, my truth, my life!
On His own promise I rely:
'He that believeth ne'er shall die.'"

CRITICAL DAYS IN RUSSIA

(In July issue of "Trusting and Toiling")

Odessa, the last station of the M.M.J. in *real* Russia is fast becoming untenable. The new Soviet enactment restricting religious activities still more severely than in the past, has been the last episode in a series of increasing difficulties confronting the isolated M.M.J. station on Soviet territory. Our comrade, Mr. Göhring, who was in charge, was proscribed, suffered intentional hardship and indignity, was compelled to move outside the town, and has finally been subjected by the Government to demands for money which are wholly unjustifiable. Since it is clear that these demands may be repeated and increased, it has become a matter of obvious prudence that the work should be closed, while every effort is made to protect our comrade and his family, if possible putting him in a position to leave the country. The necessary steps are being taken.

The following is to hand from Mr. J. Göhring (M. M. J.), of Odessa, in Soviet Ukrainia:—

"Your valued letter is to hand. Hearty thanks. As concerns the work in the vineyard of the Lord, we continue on the principle of 'Ye shall be witnesses unto Me,' both in the street and in the meetings and in every place where there is opportunity to set forth Divine truth. We are living, however, in a land where another word is passing into fulfillment, 'Ye shall be hated of all men for My Name's sake.' The crisis of the Church of Christ is already upon us. How matters will develop, it is impossible to say. Persecutions of every kind will not be long in coming, and, indeed, are already indirectly in process. We, the preachers of the Gospel, are at the present moment the most hated and the most despised of the population, and left without any rights and scoffed at by all. But, in spite of this, we are much comforted and strengthened, for there is great blessing in persecution.

"What a mercy it is that the brethren outside this land have still the possibility of free movement and of mutual fellowship. We have not, as we cannot leave this land. No passports are to be had.

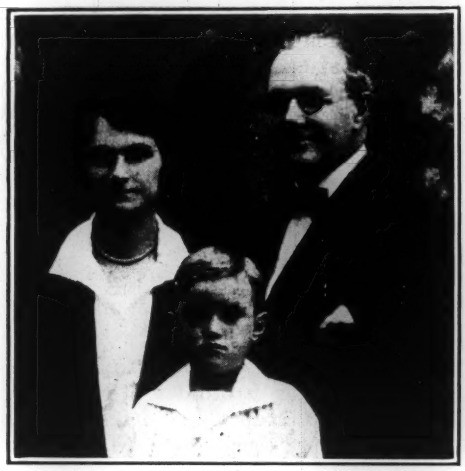
"Please to greet all fellow workers heartily." *John H. Wilkinson*

A Missionary's Wife Reveals Culinary Secrets

By Mrs. Richard W. Hill

ORDINARILY it is not considered good manners to look over the shoulders of some one else while he is reading personal correspondence, but here is a letter that is so unusually interesting that the Editor waives all rules of etiquette and invites the readers to share the good things in this missionary missive with him.

The writer is the wife of the Rev. Richard W. Hill who is the able leader of our work in Roumania. Missionaries seldom complain about the peculiar conditions and habits as they find them on their field. They try to adapt themselves in a thoroughly Christian tactful way to their new environment. Mrs. Hill tells a story here that many of our American women and housekeepers, who have the very latest of time and strength saving devices at their disposal, will enjoy reading. Thoroughly spiritual the letter displays a fine sense of humor. It was written at Siret, Bucovina, Roumania, May 7th, 1929.—*Editor.*



REV. RICHARD W. HILL AND FAMILY

I hope you will not allow yourselves to feel distressed because funds don't reach us always on time. We know that you are not to blame, and we always feel that you are not to blame, and we always feel that our Lord would teach us some new lesson in trust, when it does happen. Once I remember we were seven months without a cent of income, also without food, and we could not understand it. One day Mr. Hill was away and I was led to pray much. The Lord showed me that Satan was hindering, then the thought came: "But, Lord, Thou art greater than Satan, and Thou canst and wilt remove the hindrance." And so I prayed until I got the answer. It was not long until money* reached us, but it was several months before the lost money reached us.

I have so often prayed for you since you told me how you did not like New York. When we lived in Bessarabia I felt as you did about New York. We lived in a village, and there was neither wood nor coal to burn, nor gas, and of course you will wonder by this time what there was to burn. There was nothing but "cow dung" and straw. The stove was made of brick, with a firebed large enough to hold a great big sack of straw, and a black iron kettle which went away down into the hole of the stove. That is what I had to cook with! I wanted a cup of tea and set about to make it. I shall never

* This refers to a bank remittance that unfortunately went astray in the mails.—*Editor.*

forget that day nor that tea. I blacked my face, got the water full of straw and ashes, the dirt cooked off the kettle, and I sat down and cried, and said: "How I hate this place!" But it was there that I was to learn the lesson Jesus wanted me to learn. First of all we found a dear converted village girl to come and help, for it was no small task to lug in the straw and cow dung. Then I set about to learn to cook all over again. The girl made the bread for me, and it took me a few weeks to learn to eat it, always fearing the smell or taste of the barn would be on it. One day I was alone in the kitchen trying to think up what I could cook that would seem homelike, for Mr. Hill was coming home after being out on a hard trip. I asked the Lord to help me, and then it was that He opened my eyes to see the marvels of His grace. He told me I must learn to use the thing at hand, for there was nothing else, just as He, bless Him, had had to learn to use me, for there was no one better at hand to use, and He showed me how He had been patient with me, and had not kicked me like I had kicked the cow dung bricks around. He showed me how often He had been sweet with me when I had been even more smelly than the fuel at my feet. Did I learn my lesson? I surely did. I got up and fitted pots and pans on the stove, and cooked a meal that made my husband remark: "This is as good as any American meal cooked with gas or coal or wood!" I cooked in Bessarabia nearly two years and was able to make many a hungry visitor glad. There, now you will just love New York because it is the best city at hand for you today, and after awhile we will be in that New City not made with hands!

I hope you won't feel burdened with this long letter. Did you ever feel, that you wanted to open your heart to a woman friend? Well that's how I feel today. Mr. Hill is in the city, working three days this week among the Jews, and our young folks from the meeting have gone out in the woods to gather wild flowers. Our son Dick is with them and I am alone, thus the time to write.

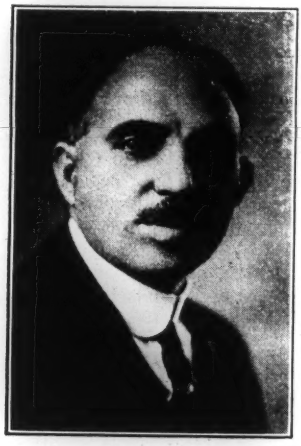
On the 19th, 20th, and 21st of May, we are having a conference here in Siret. All our village brothers and sisters from miles around will be here. I wish you could be here. Last time we had the conference I had ten men and women for dinner and supper both days. This time I'm to have fifteen at the first dinner. Last time one of the dear sisters dropped a big piece of meat on the floor, and being used to mud floors, tried to kick it out of the way. By way of excitement she kicked up the rug and almost upset the whole table, then to cover her confusion she took a drink of water and it went down her Sunday throat, and the water she coughed out gave those near her a fairly good bath! But there, that's all in the blessed service for the Master. You get'em washed up inside and fit for heaven, but it's a hard fight to get'em washed up on the outside, and to teach'em to eat like other folks is a job almost too hard to tackle!

I like the *new Harvest Field* very much. It is far ahead of the old one. Such a nice neat cover too! I wish our workers could read English, but not one of them can. They are all doing well, and are more than busy. There is a new baby at Bro. Neumohr's house since the photograph was taken. He is one of the best workers, a fine German man. A little extra help for him would be a great aid in his home. I try to keep his small kiddies fixed up with clothes.

I do want to thank you for all that you have done for us, for your prayers and interest. May God greatly bless you all in the work for Him and keep you well and strong.

A ZEALOUS WORKER FOR THE LORD

The Rev. Stefano L. Testa was the pioneer Missionary among the Italians in Brooklyn, New York, and has been tireless in his work for the last 30 years. He came to America when a boy of sixteen. As he was working as water-boy in Plainfield, N. J., an American lady handed him a Gospel tract in Italian which was the first seed that later led to his conversion in an Italian Evangelical Church of the New York City Mission. He became an enthusiastic worker, later felt the call of God to the ministry, graduated from the Seminary in 1897, was ordained in the Broome Street Tabernacle in 1899, and soon after was called by the Brooklyn City Mission to begin his life work in that city. Thousands of Italians have heard the Gospel from his lips in out-doors and in-doors meetings, 3,000 of them have professed conversion and joined the Evangelical churches, ten churches and missions of different denominations were founded and organized by him and 40 of his converts became ministers and Christian workers, who are preaching the Gospel today in America and in Italy. His latest church in Brooklyn was St Peter's Italian United Presbyterian Church, which he built and was its pastor for five years. Mr. Testa is also the author of a number of booklets and tracts in Italian and some in English, especially designed to help Roman Catholics find the full light of Gospel truth. To this end he founded the "Scripture Truth Society to proclaim and defend Bible truth against all error." He compiled the Italian Hymn book, which was published by the American Tract Society and is used in all the Protestant Italian churches and missions in America. His latest production is the Bi-Lingual Italian-English Hymn book, a much needed publication. Mr Testa has also done a noble work of Americanization, having taught the English language and the U. S. Constitution in his free Evening Schools, and has prepared many candidates for American citizenship.



REV. STEFANO L. TESTA

Since last November Mr Testa has been speaking regularly every Saturday night from the Radio Station WHAP, and the many letters sent him are a proof of the real grip that his unanswerable arguments in behalf of the unalloyed Gospel truth have had on thousands of grateful hearers.

THE EVANGELICAL WORK IN ITALY

Recently Rev. Testa visited his native land, conferred with many pastors in all sections of the country, preached in several churches and became acquainted with the present difficulties and problems of the work there. He became especially interested in a group of churches and missions called the "Evangelical Church of Italy" which has an honorable history but which is in great financial need, as it is not helped by any denominational Board. Some of its pastors have not received their meager salaries for several months, and the work cannot be continued nor extended. These pastors and their Moderator have appealed to Mr. Testa to be their representative to interest the Christian people and friends of Italy in America in their behalf. He felt this as a call of God to take up this work, he interested the American-European Fellowship which raises funds to help the poor churches in Europe, and the Board adopted Italy as one of the beneficiary nations and confirmed Mr. Testa as the American Secretary for Evangelical work in Italy. He will speak in churches and missionary societies and individuals interested in the work.

A PAULIST FATHER ANSWERED

In one of his radio talks over WHAP the Rev. S. L. Testa took direct issue with Father Cronin, who had spoken on March 26th in the Church of the Holy Child Jesus, Richmond Hill, L. I., on "Why I Am a Catholic." Father Cronin gave five reasons:

1. The Catholic Church is of divine origin, as it was founded by Christ; whereas the Protestant Church is of human origin—man-made.
2. It is the only church which communicates the life of God to men by means of the sacraments.
3. It has produced the greatest saints in human history.
4. It is the only church which has always been persecuted and is persecuted today everywhere.
5. Because the Catholic Church is indestructible.

Pastor Testa's argument is briefly summarized, as follows:

1. A Man-Made Church

Protestants claim, and rightly, that the Roman Catholic Church is man-made, for its distinctive doctrines are for the most part of comparatively recent origin. The Evangelical churches are the real successors of the Apostolic Church—the Church founded by Jesus Christ—for they adhere as closely as possible in this age to the principles, teachings and practises which Christ enunciated, and reject Roman additions as unscriptural and unchristian, and as heretical.

2. The Sacraments

The communications of the life of God through the Roman sacraments is fictitious, not real. Divine grace is imparted by God Himself and millions have been its recipients without any use of this pretended channel. Protestants have the two sacraments plainly instituted by Christ Himself, and make no claim of working miracles in their administration.

3. The Roman Church and Saints

Here, too, the claim is so fearfully overdrawn as to be practically false. To claim as belonging to the Roman Church all the apostles, and the heroes and martyrs of the first three Christian centuries is absurd, for during all that time the Roman Catholic Church simply did not exist. The great Christians of the early days belong to the Church Universal. And the Evangelical churches, from the Reformation on, can show a series of great Christians of such exalted and ennobled characters as to put many of the so-called saints of the middle ages to shame. Moreover, Evangelical churches have refrained from making dead men and women intermediaries between themselves and God, and reserve their worship for God and His Son, Christ Jesus our Lord.

4. Persecutions

Far from being true that the Catholic Church has been persecuted, it has for a thousand years been a very terrible exponent of the persecuting spirit, and in so doing has followed Satan, not Christ.

5. The Church Indestructible

Not the Roman Catholic Church, for that has no promise of indestructibility. Christ's promise of permanence is to His Church (Matt. 16: 18), not to the Pope's. Many will heed the counsel of Christ (Revelations 18: 4) when He calls, "Come out of her, My people, that ye be not partakers of her sins nor of her plagues." In our opinion the Roman Church will continue until the second coming of Christ, when Christ Himself, as it seems to us, will consume it with the spirit of His coming. (2 Thes. 2: 8.) Meanwhile, we, with all those who love and exalt Christ as Lord, will "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5: 1.)

The Conclusion of the Argument

When people learn the truth, I have no fear of the result, for everyone will admit, whether Protestant or Catholic, that

Light is better than darkness;

Christ is better than the Pope;

Christianity is better than Romanism;

Liberty is better than slavery;

Education is better than ignorance;

Enlightened faith is better than superstition;

The Commandments of God are better than human traditions;

The forgiveness of Christ is better than the absolution by a priest;

The assurance of salvation is better than doubts and fears for your eternal safety;

The certainty of Heaven is better than a long term of burning in purgatory before you are made fit for Heaven;

In fact a religion as it came from the lips of Christ and was practised by the apostles and early Christians is infinitely better than a religion which is man-made and which came centuries afterward, as a result of a union of the Roman, or western branch, of the Church with the pagan state.

The result of these discussions will be that Protestants will be confirmed in the Evangelical docrines of their religion, and there will be little danger that any will be bewitched to Romanism, and, on the other hand, many Roman Catholics will see the light and be led to renounce the Pope and accept Christ as their Saviour.

—News Letter of Scripture Truth Society.

HOW BEST TO HELP EVANGELIZE ITALY

By the Rev. Stefano L. Testa, Italian Secretary

In answer to our first appeal for funds to help the Evangelical work in Italy, we received the following remarkable letter enclosing check for $5.00.

"AMERICAN-EUROPEAN FELLOWSHIP, Yonkers, N. Y.
156 Fifth Avenue. New York.

Dear Sirs:

I received a letter from your Secretary, Rev. S. L. Testa, telling of the Gospel being preached in Italy, enduring hardships, persecution and fanatical opposition. I enjoy the talks of Mr. Testa over the Radio; he has the real spirit of the Master, doing with his might what his hands find to do. I wish it was possible to help him in his great work, but know he will be glad of my offering to you today. I am an invalid, depending on my relatives for my pin money, or finances. The enclosed $5.00 was given me to use for my comfort, I send it to you in our Master's name. May God's richest blessing abide with each of you in the work . . . . . If we cannot be active in the work, we can be helpful with our prayers."

———::———

This is a remarkable letter and gift. This sacrifice it seems to us surpasses the sacrifice of the widow mentioned in the Gospel, who gave her two mites, all she had, all her substance. However, she still had her health and could have earned more mites But this modern heroine has given all she had, a gift which was handed her as charity for her own comfort in her illness. She deprived herself of that comfort and sent that very check, endorsed, as her gift for the Evangelical work in Italy!

This letter and sacrifice moved me to tears and stirred my soul to make greater sacrifices for my Lord and the work in Italy. What is your reaction, dear reader, to this letter? Some of us give our tithes to the Lord and think that that is enough. But tithes belong to Him by right and we cannot rob Him of that. But what about the offerings? It is the sacrificial giving that distinguishes the Christian from the Jewish tithe payers. The war was not won by our paying the usual government taxes, but by the sacrificial giving of service, blood and treasure by the American people besides the usual taxes.

The Rev. Vincenzo Notarbartolo, President of the Board of the Evangelical Church in Italy, writes us that there are a number of promising fields, white unto harvest and workers ready to occupy those fields if funds could be provided to defray the necessary expenses. At Pisa, the city of the famous leaning tower, our Evangelical Church has to hold its services in the home of one of its members for lack of money to pay rent of a store or hall.

A second letter was received from this same invalid lady in Yonkers, in which she said she could not give money, but promised to pray for the work in Italy. We believe that prayer is even more efficacious than money. How the Lord must delight to answer the prayers of a bed-ridden invalid child of His!

Dwight L. Moody used to say that the wonderful revival in Scotland was traced to the prayers of a bed-ridden invalid in Glasgow who had prayed for years every day for a revival in her dear church, whose services she could not attend. The revival came in answer to her prayers, a revival which swept not only over her Church but throughout all Scotland.

I earnestly ask our Christian people readers to join this invalid sister in Yonkers, and pray the Lord of the harvest to send laborers into His vineyard, Italy, the land which was drenched with the blood of many martyrs, from St. Paul down to the martyrs of the Inquisition. And I am sure that when you, by prayer, seek first the kingdom of God and His righteousness, all other things, even the money to carry on the work, will be added unto you. (Matt. 6:33). Just think of what a little money would do:

$800.00 per year will support an ordained pastor and his wife in a large city or large town in Italy.
$600.00 per year will support a single ordained missionary.
$500.00 per year will support a single colporter or Bible visitor for a number of towns where there is no mission.
$300.00 per year will support a Bible woman visitor to the homes of the people.
$1000.00 will support a missionary and provide rent for a hall in any town in Italy for a year.

Who will be the first to adopt a mission, or part of a mission, or pay the salary of a pastor, or a missionary, or a colporter, or Bible reader or woman visitor in any town or city in Italy, as you would adopt a homeless child? I myself was converted by a tract which an American lady gave me while I was working as a water boy.

(Continued on page 32)

OBSERVATIONS AND EXPERIENCES IN RUSSIA AND THE BALTIC COUNTRIES

By the Rev. Dr. George Albert Simons
General Secretary of the American-European Fellowship

Introductory

In complying with the request of the Editor of *The European Harvest Field* to give to its readers a series of articles telling some of the most interesting things about my experiences as an American missionary pioneer in Russia I shall also give some of my observations about places, people, institutions, customs and movements in Eastern and Northern Europe. Such a method naturally helps to create atmosphere and background.

It is indeed a great joy for me to contribute something toward making the nations of that part of Europe seem more real to our readers and perchance help to remove prejudicial notions which some of my dear American compatriots may have entertained about them.

The Sphinx of the North

Russia has been called the Sphinx of the North and as such has puzzled not only the readers of the daily press but even the serious students of history. Not every socalled authority on Russia is free of the psychology and practices of the professional propagandist.

To really understand and deeply appreciate that talented Slavic nation one must live among the real Russians. How often dear Russian friends have said to me: "Somehow we feel that among all foreigners that visit or sojourn in our land none seem to understand us so well as you Americans." That is a fine tribute to be sure. America has been called the melting pot, and no doubt our having succeeded in taking all kinds of nationalities and producing a genuinely American type has enabled us to approach other nations with a spirit of international brotherhood.

Who is a Real Russian?

But who are the real Russians? In the old Russian Empire there were fully one hundred fifty different racial groups and as many languages and dialects. Still the great mass of inhabitants belonged to real Russian stock. The real Russian is a person who has Slavic blood, whose native tongue is Russian, whose religion is the Christian religion, and who possesses the broad Russian spirit and nature. Profoundly aware that there is something enigmatical about his native land he finds comfort in the Creed of the Real Russian which the patriot-poet Tutchev wrote over fifty years ago:

"Russia can not be comprehended by the human mind.
She can not be measured by a common footrule.
She has a stature all her own—
One can only believe in Russia."

"Asia in Europe and Europe in Asia"

Russia has been tersely called "Asia in Europe and Europe in Asia." And that has been true in more than one respect. In point of area the old Russia was larger than all other countries of Europe combined. From the

snowbound regions of Nova Zembla to the semi-tropical peninsula of Crimea, "the California of Russia," on the south it is a distance of twenty-five hundred miles, and from the western border to the Behring Strait or Vladivostock it is fully six thousand miles and used to be a two weeks' journey on the Trans-Siberian railroad. The old Russia had from 185 to 190 millions of inhabitants, but since the revolutions of 1917 and 1918 certain parts of the Empire fought for their independence and set up housekeeping for themselves, thus leaving Soviet Russia with a population of about 150 millions.

All students of history know the interesting as well as lamentable fact of the past five centuries that an empire territorially greater than all the rest of Europe should not have been aroused from its stupor by those two great revivals which swept with irresistible force over the western and northern parts of the continent.

During the fourteenth century Petrarch and Bocaccio, devoted to the revival of classic literature and art, paved the way for the Renaissance while Luther, Melanchton and Calvin two centuries later, poring over the Book of all Books and stirred by its light and life-giving truth, fathered the cause of the Reformation. But the Sphinx of the North seemed not to see, hear or feel the salutary influence of the Renaissance or Reformation. No wonder then that a recent historian in his review of what that great Slavic country has been and done concluded with words like these: "Russia became a world-power but not a cultural state."

Although nominally a Christian nation for a thousand years there was, alas, no real spirituality in its religion that had in so many other ways made a generous contribution to art, music, liturgy and architecture. Russia needed the living Gospel.

Russia's Greatest Treasure

In what was once called the Imperial Library in the old Russian capital, Saint Petersburg, one could see one of Russia's greatest treasures. Discriminating scholars came from the ends of the earth to touch with their own own hands something that mere money could not buy, something that one learned man pronounced to be indeed Russia's greatest treasure. There it lay, carefully locked in a strong, glass case, and could only be seen by first securing special permission from some official in the Library. It was known as the famous *Codex Sinaiticus* and said to be the oldest, completest and best preserved manuscript of the Bible. It was discovered by the German archaeologist, Dr. Tischendorf, at the foot of Mount Sinai in 1859 and presented by him to Alexander II. There it lay as a mute symbol and prophetic token of a still more precious treasure—the Living Word in the hearts and minds and lives of Russia's millions.

In the old Orthodox Greek Catholic Church of Russia, which was really the state religion of that country, there had been for many centuries a beautiful liturgic service, some features of which were quite operatic and dramatic, and while most of it was taken from the Bible, nevertheless it was all rendered in the old Slavonic tongue which the common people did not know. There was no preaching of the Word in that Church except in a few isolated cases until during the past twelve years or so.

(In the next issue Dr. Simons will tell the story of his call as a Missionary to Russia and give an account of his First Sermon in Russia.—*Editor.*)

The Mission Fields of Europe

RIPE FIELDS IN BULGARIA

Sofia, Bulgaria. July 8, 1929.

It is good to know that the work of our Fellowship continues to be abundantly blessed and that throughout the country there seems to be a definite longing for a religion which will satisfy the hungry souls and calm the troubled minds. This need our Mission is supplying, and throughout the country many are coming to realize that the religion which they have sought so long is at last within their reach.

The Mission has seven colporteurs, two Bible Women, and two meeting-halls used for Gospel and devotional meetings. Several thousands of tracts, and thousands of Gospels were distributed last year.

Our monthly magazine is a religious illustrated paper that goes to the four parts of the country and is read by all classes.

How necessary it is to reach our fellow-countrymen and women with the Gospel of God's salvation! For ominous signs are with us. Very many are indifferent to the claims of the Gospel. The secularization of the Lord's day has grown apace.

The way to reach the people is to go to them, and today our Fellowship is trying to reach all classes with the Gospel. Among the millions in our cities, towns and villages, in all parts of the country, our Colporteur-Evangelists go forth daily. Calling from house to house with the message of love in their hearts and on their lips they seek to bring souls to the Saviour.

It is sad to think how few workers there are in view of the tremendous need. How greatly this work is needed today is borne out by the following report just received from one of our workers:

"I want to tell you of a visit to a home on my district. Well, I never came across anything like it. It was a nice home, but the lady declared she was not a sinner and she did not believe in a God or a hereafter; she was quite content to live on as they had been doing, and when they died they are done with. They never go to a place of worship but work all day, and think that they will be quite all right if there is a God; for they always pay their way and live respectable. *They have not even a copy of the Bible or Testament in the house.* It is most appalling to me, and I spoke to a lady about her, and she is going to send her a Bible. I did my best to point her to Christ, and to show her the fallacy of such a life. May the Word be read, for we know God's light will come that way. What need for Bible-men and Bible-women to go round and speak to the people in these days."

And now a word about our relief work. Slowly but courageously recovering from the effects of war and the influx of hordes of refugees, Bulgaria, as you know, was overwhelmed by an earthquake which again plunged the country into grave distress.

"God has taken away our beautiful house. Now, we are only so afraid that the Government will take away the little hut in which we live."

So said one of the Bulgarian women victims of the terrible earthquake, bringing death and destruction, illness, want, and fear in its train to no less than a quarter of the men, women and children in Bulgaria. I have seen the sufferings of the sad children of the earthquake regions, living on a bare diet of bread and paprika. A pathetic picture!

If your own children were, even at times hungry, it would horrify you. These children are never anything else. I have seen their empty little hands held out in supplication.

It would be the most callous cruelty to abandon them, but if they are to be saved, it must be now.

Misery and distress still exist to an incredible degree among scattered masses of people who are exiled, hungry and homeless, dying of disease and starvation.

It is after all only a brief and inadequate glimpse of our mission activities that I have been able to give, but I hope that that glimpse will be sufficient to enlist for the work the support it needs and deserves.

It is in the name of Christ and for His sake that the work is being done, and our workers are strengthened and encouraged by the thought that God's people stand behind them with their prayers and with their gifts.

Faithfully and prayerfully yours,
in His service, Paul L. Mishkoff.

A PENTECOST PICNIC IN LATVIA

Libau, Latvia, May 27, 1929.

Enclosed you will find two pictures of our Pentecost picnic. Many remained home because it was cool, but it turned out to be a fine day and was full of blessings. Time flies and the weather becomes warmer and

more beautiful every day. Almost every tree is adorned with green, and it is now harder than ever to get sinners into the Gospel Hall. But we are not downhearted about this fact, for we go out in the open air to markets and parks where people gather to enjoy the fresh air and rest. Last Friday evening I held a big open-air meeting in the City park, distributing many tracts and Gospels. On Saturday night, after the indoor-meeting, I went out again to the park. An orchestra played and the people danced. The park was very crowded. Immediately I started with a Gospel meeting about two hundred feet from the orchestra. The police came to see what was the matter! And after I showed them my permit they left us alone. I held the meeting about two hours until there was a very large crowd. Many raised their hands for prayer. Of course I could not give everyone a tract but I sold a number of little magazines and pamphlets at five and ten Santimis (1 and 2 cents), a proof that some would even spend money to get the truth. Our little group of believers, which has not yet reached the number of thirty, and is not able because of poverty to pay expenses for a Gospel Hall, I shall lead to dear brothers and sisters who have their own hall. There we will hold our meetings till June 16th, and then I shall move to plain quarters. The moving expenses will be about fifteen dollars. These brothers gather four times a week and we also shall meet four times for His glory and for the salvation of precious souls.

Mrs. Bluhm, children and myself with the little group, send greetings to all the saints. II Cor. 13:14.

Very sincerely yours,

Arthur Bluhm.

EVANGELISM IN POLAND

June 29, 1929.

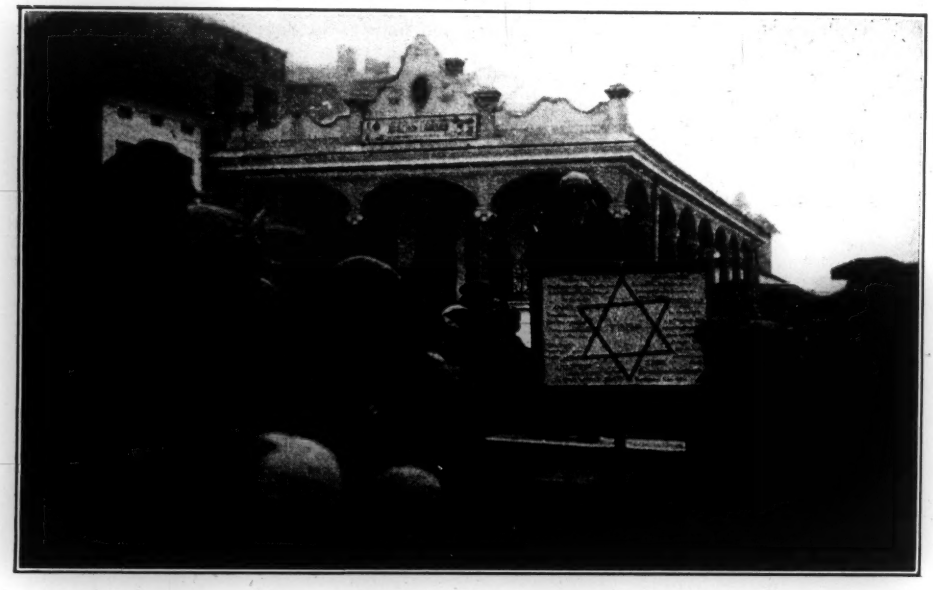
Last month I had the privilege of visiting a few places in Poland. With 130.—zl. in my pocket I left home to visit especially two places that expected me.

The first one was Bydgoszcz, a city in that part of Poland which was lately under the German government. It is a very nice place, not very large, having only about one hundred thousand population, but with all accommodations of large cities. Here an intelligent sister is working. She left the old State Church and now is baptized. She is an excellent distributor of literature, visits homes and is leading meetings. She suffered persecutions and felt very lonely in the work. The Lord used my humble service to lead this sister to the true light, so I feel responsible to visit her from time to time and by God's grace encourage her in spiritual experiences and work. There I spent five days and was present in two regular Gospel meetings. Sunday afternoon thirty visitors were present. We visited together a priest of the Polish National Church, now elected Bishop, and then we went to two other cities not far from Bydgoszcz. The name of one is Grudziadz. There we visited the priest of the Polish National Church and had a good talk with him and some of his helpers. The priest is better disposed to the Bible than other priests. From time to time I send to him Testaments for distribution. Next day we visited another priest of the Polish National Church in Torum, situated on the Wistula. This priest told us that he sold about seven hundred Bibles and that he wants to serve only Jesus Christ. We read a few verses from the Bible, sang a few of our hymns and then prayed together. Seemingly he was touched mostly by prayer, because, when we arose from our knees, he shook hands with us and said that after that prayer he would be our best friend! Yes, that was a joy and blessing, but there was something very painful in that. Both these priests have already Russell's commentaries to the Bible. People need help and assistance in reading the Word of God, and not having another literature in the Polish language, they fall into the hands of such false teachers as the Russell tes, Adventists, etc. Is this not tragic?

From Torun I went to Poznan where is now a great exhibition. I visited there some believers and again the priest of the Polish National Church. He is working in the Department of Post and was quite busy, so I had not time to speak very much with him.

From Poznan I went to Krolewska Huta, where Brother Mrozek is working, whom you know. Here I spent five days holding meetings every day. The Lord sent His blessing. Sunday afternoon after my address on II. Cor. 8:9 the brethren sold thirty New Testaments. The work of Brother Mrozek suffers very much for lack of a larger hall. The hall where they now meet is overfilled. It is no place to invite more people. This was the second place which I intended to visit especially.

The next place which I visited was Krakow. Here we have a sincere sister who was converted at the time of my visit a few years ago. She passed through various persecutions and experiences, but the Lord saved her and blessed her feeble witness. There are a few believers now. She is an old and very poor woman, but the Lord is with her. Lately there was converted a working man, whom a Jewish landlord had dispossessed, but he is faithful and anxious to serve the Lord. In Krakow there is a seminary of the Polish National Church which I also visited. I spoke with the Rector and one of the professors and then visited



This is a Jewish preacher, Joseph Stoliar. He is a Baptist. He is preaching in the town Czortkoff, in Poland, among the Jews. The places of the Bible on which he is preaching are on his placard. This brother asked me to place this picture in *Faithfulness,* but I think may be this is more useful and interesting for the Jewish Department of *The European Harvest Field*—A Dobrinin.

an old Catholic priest whom I had met a few years ago.

From Krakow I went to Tarnow and Lublin, where I visited brethren and then returned home.

Many places were omitted this time, and I have had letters that brethren are still expecting me this summer.

The Lord helped us to secure a hall for Polish meetings in Warsaw. I send my hearty thanks for your help in this. Surely the Lord will send His blessing upon us.

I pray that the Lord will bless you and all personally and your work. With hearty greetings, I remain,

Very sincerely yours in His service,

A. Przeorsky.

Krolewska Huta, Poland,
July 3, 1929.

Yesterday I returned from a three weeks itinerary and found your good letter with the check enclosed for thirty dollars ($30.00). I am sending you today a receipt and with it my heartiest thanks.

As I have already written on a previous occasion I am thankful to the Lord that He has enabled me through your help to move about more than formerly. It is very necessary in addition to the regular work in Kvolewska Huta, to visit from time to time the small scattered groups of Polish believers and to strengthen them in their faith.

I have just now visited four places and remained a few days at each point holding several meetings there. Everywhere the believers rejoiced greatly, especially because everywhere Satan is active and thus the young believers need encouragement.

In Krynica a bathing resort the Pentecostal folks had crept in and created a great deal of dissension in the small circle. Also in Novy Sacz they desired to do the same but the believers were already on their guard and so the Pentecostal people did not succeed. But Satan is also busy there. In order to destroy the peace the devil has succeeded with one family, husband and wife with their young daughter who had surrendered themselves to the Lord. The daughter of this family was dismissed from the High School because she no longer went to the confessional. The parents became very sad on that account, but we hope the Lord will help so that the daughter will find opportunity to continue her studies.

In Tarnow the brother in whose home the meetings take place was ordered to move, and this is very unpleasant, inasmuch as there is no one among the believers who

owns a house where meetings can be held. May the dear Lord also direct this matter so that His cause may not suffer.

Here in Krolewska Huta the Lord's work is progressing nicely. Our hall really could not hold any more visitors. The owner decided to enlarge the hall for us. And so we will have a place again as large as formerly. We are very thankful to the Lord for this. But because of this we will also have increased expenses. As the visitors at the meetings are chiefly poor labourers it is very difficult for us to collect the rent. In this matter we also trust the Lord.

We beg all you to remember us before the Throne of Grace in this matter. The best for us would be to build our own hall. We are thinking earnestly about this and are asking the Lord that He may in His own good time help us realize this plan.

I commend you and all who belong to the Lord to His divine Grace, and remain with heartiest greetings,

Your brother in the Lord Jesus,
J. Mrozek.

Krolewska Huta, Hajducka 19, Poland,
July 24, 1929.

I am glad that the Lord has used me in His service. Through the help of the American-European Fellowship it is possible to do more than formerly. Thus I have been moving about eleven days, visiting three places, Jaworzno, Bovowiec and Oswiecim, where the Lord has also a few souls, who have acknowledged Him and wish to live for Him. It is always a great joy for me as often as I am able to serve and encourage such believers who are standing all alone.

Whenever I am absent from our larger meetings in Krolewska Huta, it is necessary for the younger brothers to do the preaching. Brother Nowak, formerly a detective, but now engaged by the municipal police is doing most of the preaching. At one time he used to come to our meetings for the purpose of spying on us, but the Word of God gripped him so mightily that he surrendered himself to the Lord, and now he wishes to serve his Saviour just as earnestly. He is a great help to me.

Recently I requested God's children to pray that a larger hall might be given us. Our petition has already been heard. The owner of the hotel where we have rented our hall has decided to enlarge our hall. When you read these lines we shall already be meeting in our larger hall. Already this week we are going to move into it. We are very happy that the Lord has helped us so wonderfully.

And now may I request the believers to join with us in praising the Lord for His wonderful help. And may the believers continue to pray for further help inasmuch as the enlarging of the hall has necessitated great outlays which we will hardly be able to defray. Our meeting consists largely of laborers employed in the coal mines which do not pay good wages, hence our congregation is quite poor. Furthermore there are not very many believers, and all of them are young in the faith.

We are fully persuaded that the Lord who has helped us thus far will not forsake His work. I earnestly believe the Lord has a large nation here and will surely save His own out of the sea of nations. May the Lord also continue to give me much strength and wisdom to faithfully carry on the service that He has entrusted to me.

I am, with heartiest greetings,
Yours in the Lord Jesus,
Joseph Mrozek.

SPREADING THE PRINTED PAGE

Warszawa, May 4.

According to your letter of April 14th, I have received 1000 Testaments from *Scripture Gift Mission, London,* and as soon as possible they will be distributed. In fact, they are now being distributed.

Miss Rhode has finally arrived in Poland and I was happy to meet her in Warsaw. We had a happy day of fellowship together which was crowned by a missionary's wedding feast in the evening. The feast was at Radost. As soon as Miss Mott and Miss Rhode have settled their mind on a definite work and their language study advances, we shall be able to do more for them. As much as I am able, I shall be glad to assist them.

About the colporteurs and native workers, I shall send you two or three names, pictures, and biographies as you desire, as soon as they are here.

The hotel Bibles are still doing their work and we have been rejoicing that no reclamations have come in thus far. I am only afraid that another hotel with about three hundred rooms will send permission to place Bibles and then we shall not be able to send them since each hotel costs more than a thousand zloty. The expected help from several sources has only been a "good luck to you" but actual help there has none come. I went ahead in the hope that some friends meant what they said.

The present Bibles, Testaments on hand and other Gospel literature are mentioned in the general report.

The tracts, "Truth in a nutshell," "twelve great facts" by Brooks are now about translated by a good Pole and are to be printed immediately. Other tracts are arranged. One 90 page booklet is in print now "From Eternity to Eternity"—dispensational. It is to appear in Russian, and to be sold. I have to pay now 1500 zlotys. Some years ago, I lent $50 and I hope to get it back. Other-

wise I am always near the zero line in my bank account.

June 6-9 we shall have the large conference of the Union of German Evang. Christians of Poland. Then, there is again a month's Bible-Course in which I am to take part.

Asking your intercession and wishing you God's blessing. Was surprised to greet *The European Harvest Field* in its new Sunday dress, I hardly knew it.

Fred. Stettler.

PROMISING OUTLOOK IN HUNGARY

Hodmezovasarhely, May 9.

I fully agree with you that the Scripture tract is the all-important thing in the matter of printing; for salvation through Jesus Christ does away with swearing, cruelty to animals as well as all other ills of man.

Yet I believe my little card had done good work. It was the occasion of a splendid sermon in our local church on the text of Balaam and his ass. I feel sure my card has done it; for the week before the local clergy asked me for 500 copies of these as well as my other tracts for distribution among the church school pupils.

For this afternoon I have invited the Dean and Faculty of the Reformed Church Gymnasium here also the clergymen of our Protestant churches to hear our sweet American Gospel hymns on my Victrola. Among their number will be our Pastor Emeritus, who baptized me 55 years ago.

I am just now planning to have a gathering of Jewish young men, also students of the local Gymnasium. There is one in the fourth year class I am specially interested in. He is the brightest boy of his class and of winning manners. Of course they all know the language perfectly, still it will be interesting to them to see and read the Gospels in their own Jewish type and language, of which I brought with me a number of copies from America.

My one aim in arranging these gatherings is to win them, as the way opens, to a full and loving allegiance and surrender to our loving Lord and Master.

I have also received your kind remittance, which I will use as the Master may lead. Please accept my thanks for same. Please continue to embrace me in your prayers!

Eugene Nagy.

Hodmezovasarhely, Hungary,
July 18, 1929.

In addition to my usual daily work of translating Christian tracts, holding meetings, distributing Scripture verses, etc., I am working among the students of the local Reformed Church College, planning an organization among them for active Christian service. The prospect is promising. As I must be careful as to its membership, the progress is necessarily slow. But I will not let this unduly vex me. The matter is in my Master's hand and I am satisfied to look for fruits in the future, with my faith in Jesus Christ my Lord.

I have invited a number of Jewish students attending the above college. At this time I will discuss with them the subject of my four pictures: Christ before Pilate, Christ in Gethsemane, Christ on Calvary, and Christ and the rich young man, and gradually leading up, I will with God's help expound to them the sacrificial death and the Atonement, and as the way opens I shall plead for their acceptance of Christ as their personal Saviour. I feel God's chosen people are a most choice fruit to be won and one must not deal with them in a haphazard fashion. Specially in their case we must be as wise as serpents and harmless as doves.

I can truly say with Paul: "I can do all things through Christ who strengtheneth me." Nevertheless I do miss much the sweet church services in New York and those helpful sermons. A few weeks ago I read in a paper sent from New York that they have radios there with which any part of Europe may be heard. I was thinking what a wonderful joy it would be to get up two o'clock Monday morning here and listen in and hear the church service and sermon of the 8 P. M. Sunday service in New York. Can anyone afford to send me one of these?

Faithfully yours in the Master's service,
With Christian greetings,
Eugene Nagy.

EXAMPLES OF WHAT HAPPENS TO TRACTS GIVEN OUT

By Jean W. Rhode.

I have been in Poland less than three weeks. Tonight I am traveling from Warsaw to Mrozy with an attractive young Polish woman going to the University in Warsaw. I accepted her kind invitation to spend the holidays with her at her home a little more than a week ago when she came to visit at the Bible School here in Radosc.

It is difficult to describe the train on which we are traveling but it may be sufficient to say that it was typically Polish. As the people in this country come to the train hours ahead of time, we thought that we should go at least a half hour ahead of time to secure our seats, for we had a two hour ride before us. To our surprise we found that the time for the departure of the train had been changed from 8:30 in the evening to 9:10. We were more than an hour ahead of time but comforted ourselves with the thought that we would surely have a good seat. But, we were very much mistaken; the train was already packed.

The first car we entered was a primitive Russian one and very dimly lit, but we could see that the people had made themselves beds on the large wooden shelves above the seats. My friend did not like this so much so led me to another car. This car was of German make with enclosed "coupes". The second class compartments are really very comfortable on these cars; but the third class, in which we are traveling, is always very crowded.

We managed to find one seat, in which my friend insisted that I sit. But, since the person who had the seat reserved next to me was not there, she sat down and later got permission to remain there. We busied ourselves trying to understand each other; she next gave me a lesson in Polish after which we read a German tract called "Peace, Deep as a Stream". She discovered a Yiddish tract in my purse after a while, which we proceeded to read together.

Next to her sat a man who seemed very interested. I wish I could describe his face; intelligence, eagerness, and friendliness could all be found in it. He was amused at our pronunciation; and when we got stuck, eagerly helped us. When we had finished reading, I asked him if he would like to have the tract, and it seemed to me as though he snatched it in his eagerness to take it.

He was soon busily engaged reading it and when he had finished, I had the joy of seeing him pass it to a woman opposite who I did not realize was a Jewess. She proceeded to read it as though she were studying it and after she'd finished with it gave it to a very interesting looking young girl next to her. I thus had the joy of seeing at least three people read the tract eagerly. To how many more it was passed I do not know. It was called "A Day of Atonement without an Atonement." Surely God will bless the truth contained in the tract.

While buying some oranges from a Jewish stand in the market in Warsaw, I passed a tract to the woman who had waited on me. Soon there were three or four Jewish people around me *asking me for tracts*. I do not know where they came from. I had several kinds. Those receiving one kind asked if they could not have the other kind, too. Literature is very scarce here, but the enemy has been busy getting his kind in. My coworker tells me that a man came around *selling* his literature on Russellism while she was visiting at a poor Jewish home. Shall not we be busy *praying* and *giving* good literature to these poor ones? Pray that God will give us wisdom and guidance and the money to have some good tracts printed; also that we may get permission to have a good Christian magazine translated and printed in Polish for the believers.

NEWS FROM HARBIN, CHINA

While the press of the whole world has been busy during the past month informing us as to the possibility of war between China and Russia our office has received a brief letter from one of our faithful and heroic workers, S. P. Badantzeff, who is remaining at his post in Harbin, China. He acknowledges the receipt of a monthly remittance of $40.00 and expresses heartiest thanks for the same. Then he proceeds to say how he thanks his Lord for not forsaking him and caring for the least servant of His. He prays that the Lord may abundantly bless us in everything and protect us by His hand. Sending a brotherly greeting He calls himself "Your smallest brother."

We commend our dear Brother Badantzeff and all who are near and dear to him at this very critical time to the sympathetic and prayerful attention of God's children everywhere. Let us remember daily before the Throne of Grace all the heroic, self-sacrificing missionaries who are now in the danger zone, praying that their lives and properties may be protected.

WORKING AMONG THE RUSSIANS

The Gospel Brings Improvement

In the village of Popovshina a young man wanted to come nearer to God. His parents at first were opposed, but now they always invite me in, and say, "We have it better now, for our son has left off smoking, drinking and brawling; he has even become obedient. . . ."

False Teachers of the Gospel

Followers of the Pentecost sect have already appeared in New Izborsk. A dispute was started by them with me, and some of them say they are waiting for Brother Dobrinin in order to have a grand conversation. They made offers to me to go over to them, but we have nothing in common with them. One of the Pentecost followers pursued me step by step.

I had in the village of Poddubje a meeting out in the yard of a farmhouse, and the people stood about me, listening very attentively.

The Conversions Continue

At one meeting ten souls from 14 to 60 in age, sent up their prayers to the Lord, the youths asking God to open their hearts.

Today I had a talk with G., who was a believer for many years, but now has left God. It seems difficult to reawaken him, He complained that indifference and apathy have overtaken him, but the members of his family and his relatives prayed and repented with tears.

A. Dobrinin.

At the Radost Bible Courses

REVIEWING THE YEAR'S WORK

Radost, Poland, July 3, 1929.

In my letter to you of a few days ago, while writing to you on the need of another teacher at our school, I related to you how busy I am in my every day life here at present, working from 7 A. M. and sometimes earlier than that till 10 P. M. and often later than that.

We thank God that what was a mere longing and an object of prayer has now become already past history. Our fifth school year was carried on from February 19th till June 29th.

Our experiment in teaching the Bible only has been most successful. The students as well as my few fellow-workers are delighted with this innovation. I myself am simply raving over the privilege to study and teach the pure and exact text of the Word of God.

We have sent sample copies of our lessons to several Christian workers, and so did also our students. Now we are getting many calls for a regular supply of the lessons. We are therefore led to think of the establishment of a correspondence course. As you will have noticed from the lessons the main part of the study is a series of questions on the text and related side-issues. The latter is to lead the natives to exercise the art of thinking and to give them or lead them to seek for enlightenment along various lines. The explanatory remarks are to be of great help to them seeing that we have no Bible Dictionary in the Russian language, neither have we any commentary to the Scriptures, one worth-while mentioning. This correspondence Bible course will be conducted very simply. Our Bible lessons will be sent to those who will promise to engage in earnest study. Upon the receipt of the list of answered questions we shall send out the next lot of lessons. For this work we need to start with at least one responsible helper. I am happy to say that there is one missionary available for it. Then we will have a little expense in making a cabinet with so many pigeon-holes for the assorted lessons. There will also be the expense of stationery and some postage. Our native Christians are poor. If they will pay their own postage it will be quite much for them. You will gladly sanction this new venture of ours seeing that there is nothing of the kind in Poland or among the Russians at large. Our ministry here in this Bible Course may become world-wide and of utmost importance, so that thousands will rise up to bless us for what we were led to do for them in Jesus name. During this month we are quite sure to finish up all lessons covering the Old and New Testaments for the period of January to June inclusive. The course is covered in two years.

Now about the "Extern Men's Relief." In America the term extern is being used but little. In Eastern European countries, especially in Russia and Poland, there are but meager chances for free schooling. The tuition is high. There is hardly any part time work provided for students. Hence many young people anxious for an education go through the courses of studies independently and later take only their examination at the higher schools of learning. Now our Evangelical Christian young people stand less chance than a Roman Catholic or a Jew so far as free tuition goes. Among the 25,000 Russians, including Ukranian and White Russian Evangelical Christians in Poland, I doubt whether there are more than a dozen Christian workers with a high school education. There is a crying need for an educated ministry in Poland. Knowing of the dangers of secular education as taught by atheistic teachers Christians seek to build Christian schools. For a few more years to come it would seem next to impossible to organize a Christian academy or college here. Hence we want to do the next best thing. We want to help some worthy and able young men who have already done some Christian work and proved themselves called of God and such whom we have had already in our Bible school and who have been capable of studying to attend regular institutions of learning in Warsaw, providing for them in Radost their practical commodities and a Biblical nurture. This is what I mean by this new phase of our work "Extern Men's Relief." I believe to have been led of the Lord to undertake it. I was also led, I believe, in encouraging and helping two of our worthy students to take up a college preparatory course, being now prepared by a private teacher, who sympathizing with our cause does it gratis, and then in the autumn they will be sent to a college preparatory school.

There is another new phase of work I should love to institute at Radost and that is the teaching of instrumental music to our students and the organizing of a band here. It is a remarkable thing to be able to come to a Ukranian or White Russian village and in the farm yard of that brother blow the.

bugle. I have seen dozens of children and scores of adults coming immediately to the meetings. We should love to give our students this means of bait for their work as spiritual fishermen. Having an orchestra here we believe that scores would be drawn to our daily evening devotions which could easily be turned into evangelistic meetings, as Mr. Fowler has described in many of his articles for our magazine what used to take place while he was here. Radost is such a quiet place that a few musical instruments played would be heard in a radius of two miles and perhaps even further than that. This course would involve the expense of paying a bandmaster to come out here from Warsaw about twice a week. We would also have to buy the instruments which would be the property of the school, going over from year to year to the use of the various students. This idea has been lingering in my heart and mind for several years, and now I am expressing it for the first time. I think that with about one hundred dollars we could buy some ten or fifteen instruments. The instructor might expect $2.00 per lesson. So it would involve an outlay of $100.00 and then about $20.00 monthly for the teacher.

The interest among the Jews in the Gospel is not declining, thank God. This year again, like in former years, many Jews are coming out to the evening devotions and to the services on the Lord's Day.

I sent you in my last letter a clipping from a Jewish newspaper telling the story of a certain girl who wanted to go back to Judaism. We have had our hands full with this girl. She was one of the trouble makers on account of whom I was compelled to give up the work in 1927. She rejoiced when we returned to Poland and has been drawn back to us. We gave her the chance to learn the stocking knitting trade. We shall send this girl to the city of Rodziwillow to stay in the home of our colporteur Mr. Shuman and be under the supervision of the local assembly and its elder Mr. D. Griffiths.

We are having very good meetings at our new preaching station at Falenica. You may judge it by the fact that the Jewish press is beginning to comment on it. I shall ask our sisters Mott and Rhode or Mrs. Gitlin to give you a fuller description of the remarkable times we are having here with the Roman Catholics and Jews. There are more Jews and Roman Catholics coming now, though at first the reverse was true. Pray God for these meetings, also that the Lord may give us open doors in other towns around us where there is no Gospel testimony at all and not even any Roman Catholic or anything having even the form of Christianity. Pray especially for the city of Otwock. It is a well known resort where thousands of Jews and others spend the summer. While our main work is evangelization among the Jews and educational work among believers, nevertheless the Lord gives us opportunities for work among the Roman Catholics. This is especially true now of our meetings in Falenica. There is no Roman Catholic church in this town, so some of the Poles gladly and regularly come to our meetings. From time to time Poles come out also to our evening devotions and to our Sunday morning services. Were we to have another teacher from among the Polish or at least a Slav of whatever brand possessing the Polish language better than I, then there would be a more effective work carried on indirectly among the Poles as well.

We had a very interesting case a few weeks ago. A Polish drunken young man came into our villa and tried to commit suicide by hanging himself. We rescued him from it, and when we let him go he got into the woods and made a more determined attempt. We saved him also from that and then on our own wagon took him over to the police. In the evening he came back to us and prayed that we save him from drunkeness. We allowed him to stay overnight, fed him, talked and prayed with him. The next two days he kept on sleeping. When he got well sobered up he left us for home. His passport is still here, he does not care to come and get it, though he promised a few times to come. Evidently he is waiting for a better state of things before he shows up to see the director.

There is a Roman Catholic priest coming out here often for little favors, such as to have some typewriting done or get a little loan, etc. We are gladly doing these little favors for him. He is making inquiries about the Protestant ways and means of living and believing.

Then we were honored by the visit of the Archimandrit Sava of the Russian Greek Orthodox church of Warsaw. He is greatly interested in the Jews. You may recall my having related once in a letter of typing some New Testaments for a Russian priest. This is the gentleman. We spoke with the dear man about the way of salvation. I am invited to visit the diocesan headquarters where he is residing. He is the right hand man of the Metropolitan Dionisi of Warsaw. Pray for Father Sava.

As I wrote to you in my earlier letters we were desirous that these summer months should be used for colportage work among the Jewish summer residents around Radost. We can use some of our students for this work. I asked also that a worker be put in charge of the bookstore, suggesting a certain White-Russian brother, Mr. Sobolev, who worked with us some two years ago and who wrote to you.

On the list of part-time workers you will notice the name of Wladimir Rusaruk for

whom you sent in last month five dollars. This brother is a Ukranian, a student of the Warsaw University, now serving his military term in Warsaw. He is teaching the theory of music. He did not receive any definite help from us till this last remittance of yours came. He tried to refuse it even now, truthfully saying that he is helping us in coming out once a week out of love to the Lord and His cause. However I persuaded him to accept the little honorarium, seeing that he needs pocket money in the army. The government pays the soldiers only about thirty cents a month. I think to continue helping this brother even through the three summer months while he is not teaching. He is coming out Sundays and helps us a little at our meetings in Falenica. It is quite a testimony to the power of the Gospel when a University student now in military clothes witnesses for Christ.

Our Special Needs

There are to be new expenses next year, of which allow me to write you in good time ahead.

There is a law in Poland that every institution must register their workers with the "kasa chorych"—the sick treasury. A certain percentage is to be paid, based on their salary, for their possible medical need. It is compulsory.

Could you, please, some day mention in your magazine that we here would appreciate gladly if Christians would send us old magazines which they do not need. We can make good use of back-numbers of the Sunday School Times, the Geographic Magazine, The Literary Digest, Popular Mechanics, etc.

We have a great need of an English Encyclopedia such as Nelson's or the Britannica. It is possible that a notice in our magazine may be the means of some one offering us such. It will be the property of the school for reference of all who need it.

We need a large table for our dining room, some tables and book shelves for the students. We have set apart one room to be a sort of a parlor or social room. We should like to have at least that room well furnished so that it should be pleasant to the eye and restful to the body while spending there a few minutes in reading a magazine or entertaining a friend. Perhaps some Christian friend would like to make a memorial by having the room named after some loved one. With one hundred dollars we could furnish the room quite well. If a larger sum were sent we could make it nicer of course, by having a carpet, some pictures, etc.

Well, we may get along without those luxuries, but there are needs of a very acute nature. For instance, our water is being carried from the well in open barrels. We should need for hygienic and practical reasons a special adapted barrel for the purpose.

Talking about luxuries, things which we would enjoy here, I am reminded of our need of a piano, and we would enjoy having a radio set. It would be a great help to our students in the study of English and improve their social time if they could listen in to some good religious broadcasting from England.

Now again as to a dire need. The electrical power house built in the next town, Falencia, may extend its energy also to Radost. We should like to have electricity as it is more handy and perhaps even more economical in the long run than the crude oil-lamps. Living under primitive conditions any novelty like this costs extra money.

Another semi-need and semi-luxury is the problem of a telephone. We could save hours upon hours of time if we had a telephone in the house. We are living about a mile and a half away from the telephone line. We would have to pay for the extension. This would mean about two hundred dollars.

A law was passed this year making it compulsory for all houses and fences to be painted. We are going ahead with the necesary repairs and painting. The work is being done by two students who give half of their time each day to the work and the other half day to the study of secular subjects.

Above all pray that the Lord may sanctify me more and more and use me in this His work.

Yours in His glad service,

Moses H. Gitlin.

THE JEWS

A Call to Prayer

In view of the urgent and growing need for the evangelization of the Jews, the call to prayer is imperative. Of all the many problems of the Mission Field facing the Church of Christ to-day, the Jewish problem is one of the hardest. This big problem, we are told, needs "the whole Church, *the whole Church alive.*" The urgency, the possibilities, and the dangers of the situation need to be fully recognized.

Jewish Population

There are about fifteen and a half million Jews scattered in different parts of the world. Of that number, over ten millions, nearly two-thirds, are to be found in Europe, more than four millions in America, nearly three-quarters of a million are scattered throughout Asia, in Africa there are 25,500, and in Australia about 25,000. Palestine contains only 1 per cent. of the Jewish population of the world. Numbers of Jews are drifting from orthodox Judaism into atheism, agnos-

ticism and materialism, and thousands have turned to Christian Science, Theosophy and Spiritism. It is stated that there is a higher proportion of materialism among Jews to-day than among any other race or class or community.

Missionary Agency

It is estimated that the gross total of Christian workers among Jews numbers only one thousand. This includes all classes of agents, such as teachers, evangelists, colporteurs, nurses, and wives of Missionaries. Only one hundred are ordained Missionaries, and about twenty Medical Missionaries are devoting their whole time to the work. Thus it will be seen how utterly inadequate is existing Jewish missionary agency to meet the needs of the Jews. This appalling dearth of workers is a serious hindrance to aggressive evangelistic work. Since illiteracy, however, is practically unknown among Jews (as far, at least, as the men are concerned), there is a vast field open for the distribution of literature, portions of Scripture, and tracts. It is impossible to emphasise too strongly the urgent need of scattering broadcast the printed Message in every possible direction. Earnest prayer is needed for all Hebrew Christians in their efforts to witness for Christ to their own people.

The Challenge to the Church

The new situation throughout the Jewish world is a direct challenge to the whole Church of Christ. Never was the time so ripe and ready for advance movement in all directions. Everywhere there are wide open doors for service. The task is a tremendous one, but with God all things are possible. The evangelization of the Jews is in accordance with His revealed purpose. Prophetic Scriptures are being rapidly fulfilled, and the signs of the times have a startling significance. There is much to indicate the imminence of our Lord's return. This is a most solemn and wonderful hour in the history of the world. But anti-Christian forces are everywhere increasing in intensity. Only those who follow events in Jewry very closely can realise the awful import of its position to-day. Hence the call to prayer is supremely vital. May the whole Church of Christ be awakened to the urgency of the situation, and be stirred to fervent prayer and sacrificial effort for the speedy proclamation of the Gospel Message to the Jews throughout the world.

Jewish Students

Thousands of Jewish students in colleges and universities in different parts of the world have as yet scarcely been touched by evangelistic effort. Yet the importance of winning for Christ these educated and cultured Jews is only too apparent. They are the leaders of the future. Their minds are open to new ideas, and they could be readily influenced by Christian sympathy and help.

Jewish Women and Girls

Seven and a half million Jewish women and girls have their special claims. The women of Jewry are particularly influenced by present-day movements. It has been truly said that "the wider social freedom and the liberation of her intellectual and spiritual nature makes the Jewish woman a centre of the new power either for good or evil." How urgent is the need therefore to capture for Christ Jewish womanhood. Women workers are urgently needed for the Jewish Mission Field, and especially trained Jewish-Christian women to evangelize their own people.

Present Tendency of Jewish Attitude to Christ

Undoubtedly there is among certain classes of Jews and in various places a definite change of attitude towards the person of Christ. That a new spirit of inquiry is abroad is a striking and significant fact. On the other hand, we are informed by the Rev. Samuel Wilkinson, in his Survey of present-day changes and conditions among the Jewish people, that this new attitude of sympathy and inquiry concerning Christ is local and exceptional rather than universal and general. While some are being drawn into open-hearted, sympathetic inquiry concerning Christ, the great mass of the Jewish people reveal attitudes of mind concerning Him which offer a resistance to His Divine claims. Nevertheless, among groups of Jews there is evidence of genuine soul-hunger and a movement of the Holy Spirit.

Unevangelized Jewish Areas

Special prayer should be focussed on the vast unevangelized territories. It is doubtful if more than twenty cities in Russia, Ukrainia, Poland, and the Baltic States together are occupied by Missions. Czechoslovakia, with 360,000 Jews, has only an occasional worker; Transylvania, with a quarter of a million, has only one regular worker; Greece, Jugo-Slavia, Bulgaria, and France seem to have each only one small Mission; in Belgium and Italy there is no Christian work among Jews at all. In India, Africa, Australia, New Zealand, Japan, and other countries, little or nothing is being done for the Jews.

COLONEL SANCTUARY, A WARRIOR OF THE FAITH

By the Rev. Herbert Hogg

Vice-President of the American-European Fellowship

COL. EUGENE N. SANCTUARY, Treasurer.

IT seems fitting for our constituency to know about those in active charge of the work intrusted to our hands. As our June issue introduced Dr. Geo. A. Simons, our General Secretary, to our readers, it seems well for us to give at this time a brief sketch of Colonel Eugene N. Sanctuary, who has been actively identified with our work in Russia and other parts of Europe since its inception, and has faithfully ministered in its interest these past ten years. Many of our readers living at a distance and having no personal contact with our officers will appreciate, we are sure, having the following information concerning the character and career of this Christian layman.

Colonel Eugene N. Sanctuary is a Vermonter by birth and was graduated from the University of Vermont in the class of 1893. As a Civil Engineer he has served in the capacity of City Engineer, having also been in charge of River and Harbor work, and later employed in the Galveston Grade Raising and the Houston Ship Channel.

He entered the World War from Galveston and was commissioned a Captain while in training at Fort Leavenworth and later promoted to rank of Lieut. Colonel. He was Personnel Officer of Military Railways and afterwards in charge of the War Service Exchange in Washington. He was discharged in September 1919, after serving the last six months with a Congressional Commission, and has since then held a Commission in the Reserve Corps at Lt. Col. A. G. Res. The following is quoted from a letter received from the former Adjutant General of the Army and sent in appreciation of the service of Colonel Sanctuary:

> "I left Washington so suddenly and have been so occupied since that I have not had time to do full justice to you and others of the splendid officers who assisted me while I was head of the Adjutant General's Department. The work of that Department, while I had the honor of being at its head, measured up to the highest standard of efficiency. It was never behind to any hurtful extent, and you, and those under you, worked efficiently and loyally, in and out of office hours, and made the administration of the office what it was. Without your assistance I could not have gotten the splendid results that were accomplished."

It gives us great pleasure to present a recent portrait taken while Lieut. Colonel Sanctuary was on duty as Asst. Adjutant General at Second Corps Headquarters.

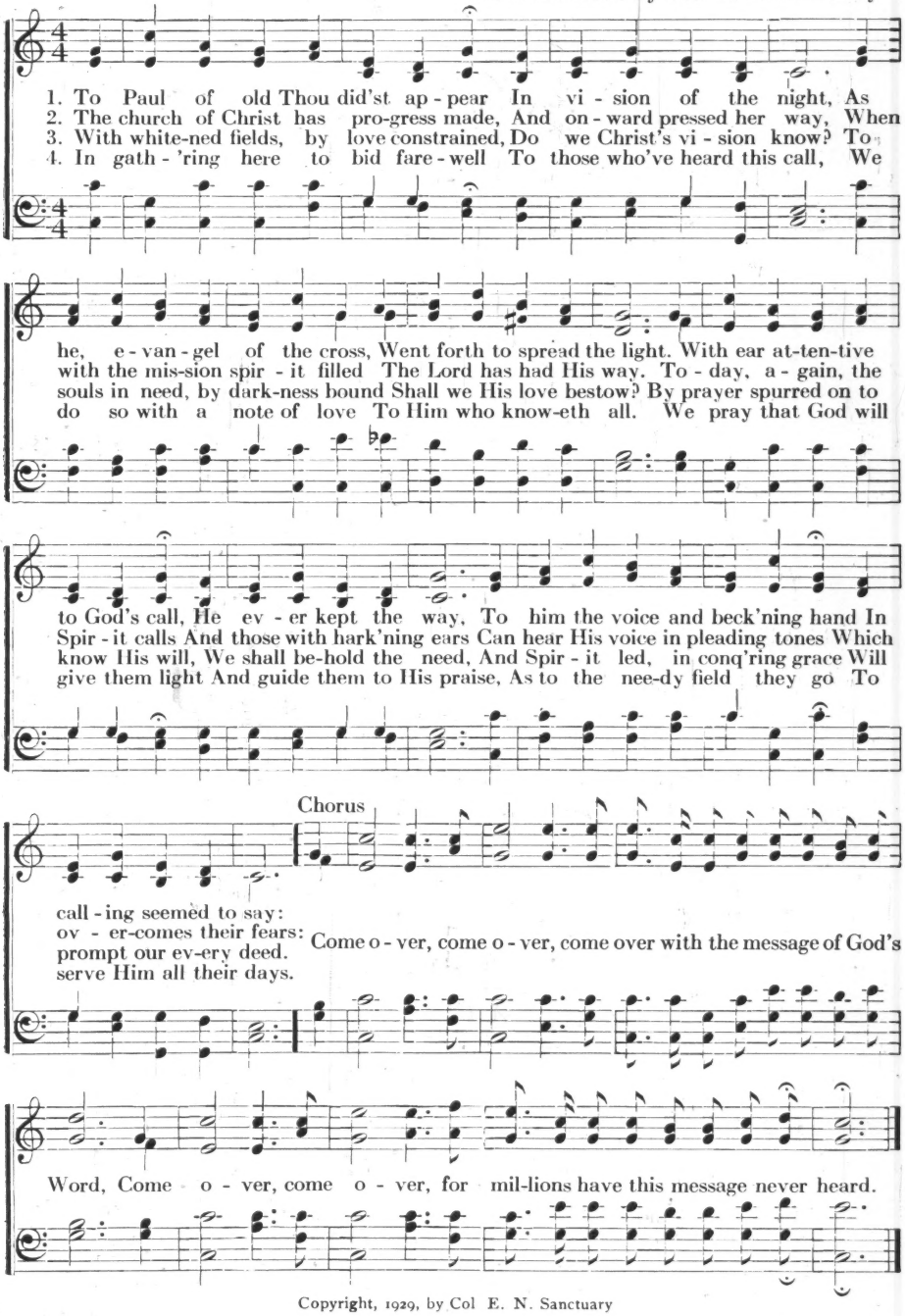
Col Sanctuary was one of the incorporators of the Russia-Evangelization Society in 1919, was elected its treasurer, and has held this office through the several changes of the name under which the work has been administered. For twenty years he has been actively identified as a teacher of adult Bible classes. Such services as he rendered prior to February 1929 were without any compensation from the American-European Fellowship. Since that date he has been dividing his time between the Fellowship and the Hak-ka Mission, recently organized. He is the Secretary and Treasurer of the French Gospel Mission of France, President of the 23rd Ward Temperance Society, and for six years has had a Bible class in its building every Monday night.

He is a trustee in several benevolent organizations, a contributor to religious magazines and the author of "The Cigarette", now in its second edition, also a composer of several songs. "The Macedonian Call", which appears in this issue, was written as a farewell to three missionaries who went out under the American-European Fellowship in November 1928.

We trust our readers and all those interested in the evangelization of needy fields in Europe will remember the personnel of the Fellowship in definite and fervent prayer, that in the oversight of the work they shall labor in the fear and blessing of God.

The Macedonian Call

Words and music by Col. E. N. Sanctuary


1. To Paul of old Thou did'st ap - pear In vi - sion of the night, As
2. The church of Christ has pro-gress made, And on - ward pressed her way, When
3. With white-ned fields, by love constrained, Do we Christ's vi - sion know? To
4. In gath - 'ring here to bid fare - well To those who've heard this call, We
he, e - van - gel of the cross, Went forth to spread the light. With ear at-ten-tive
with the mis-sion spir - it filled The Lord has had His way. To - day, a - gain, the
souls in need, by dark-ness bound Shall we His love bestow? By prayer spurred on to
do so with a note of love To Him who know-eth all. We pray that God will
to God's call, He ev - er kept the way, To him the voice and beck'ning hand In
Spir - it calls And those with hark'ning ears Can hear His voice in pleading tones Which
know His will, We shall be-hold the need, And Spir - it led, in conq'ring grace Will
give them light And guide them to His praise, As to the nee-dy field they go To
Chorus
call - ing seemed to say:
ov - er-comes their fears:
prompt our ev-ery deed.
serve Him all their days.
Come o - ver, come o - ver, come over with the message of God's
Word, Come o - ver, come o - ver, for mil-lions have this message never heard.

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STATEMENT OF RECEIPTS FOR JUNE, 1929

No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
5377	$ 1.00	5411	$ 2.00	5445	$ 5.00	5479	$ .10	5513	$ 1.25	5547	$ 2.00
5378	1.00	5412	.15	5446	1.00	5480	15.00	5514	75.00	5548	3.00
5379	10.00	5413	20.70	5447	1.00	5481	1.00	5515	7.41	5549	5.00
5380	20.00	5414	1.00	5448	10.00	5482	2.00	5516	1.00	5550	13.70
5381	15.00	5415	3.00	5449	5.00	5483	.20	5517	1.00	5551	70.00
5382	5.00	5416	30.00	5450	1.00	5484	20.00	5518	1.00	5552	5.00
5383	2.00	5417	5.00	5451	25.00	5485	1.00	5519	.10	5553	.10
5384	25.00	5418	.50	5452	7.00	5486	10.00	5520	1.00	5554	18.00
5385	1.00	5419	1.00	5453	15.00	5487	8.00	5521	80.00	5555	10.00
5386	50.00	5420	2.00	5454	1.00	5488	1.00	5522	5.00	5556	1.00
5387	2.00	5421	2.05	5455	10.00	5489	1.00	5523	28.23	5557	7.50
5388	15.00	5422	5.00	5456	1.80	5490	3.00	5524	150.00	5558	25.00
5389	.10	5423	1.00	5457	1.00	5491	5.00	5525	5.00	5559	1.00
5390	17.00	5424	2.85	5458	10.00	5492	1.00	5526	2.00	5560	1.25
5391	1.00	5425	1.00	5459	1.10	5493	1.00	5527	75.00	5561	5.40
5392	4.80	5426	1.00	5460	80.00	5494	1.00	5528	25.00	5562	10.00
5393	7.00	5427	6.00	5461	30.00	5495	1.00	5529	5.00	5563	1.00
5394	1.00	5428	10.00	5462	2.00	5496	10.00	5530	2.00	5564	1.00
5395	1.00	5429	25.00	5463	2.00	5497	5.55	5531	.30	5565	5.00
5396	10.00	5430	5.40	5464	35.00	5498	void	5532	10.00	5566	50.00
5397	7.50	5431	1.00	5465	2.00	5499	200.00	5533	.10	5567	30.00
5398	5.00	5432	1.00	5466	1.00	5500	1.00	5534	5.00	5568	25.00
5399	1.00	5433	6.00	5467	1.00	5501	40.00	5535	15.00	5569	.10
5400	5.00	5434	1.00	5468	40.00	5502	.10	5536	10.00	5570	106.50
5401	25.00	5435	1.00	5469	20.00	5503	1.00	5537	1.00	5571	5.00
5402	3.00	5436	5.00	5470	10.00	5504	5.00	5538	30.00	5572	10.00
5403	2.00	5437	1.00	5471	180.00	5505	15.00	5539	5.00	5573	5.00
5404	2.00	5438	1.00	5472	111.00	5506	7.38	5540	10.00	5574	50.00
5405	20.00	5439	24.00	5473	15.00	5507	10.00	5541	30.00	5575	15.00
5406	27.00	5440	7.25	5474	2.00	5508	5.25	5542	5.00	5576	10.00
5407	1.00	5441	1.00	5475	60.00	5509	1.00	5543	25.00	5577	1.00
5408	10.00	5442	52.00	5476	1.00	5510	1.00	5544	3.00	5578	1.00
5409	5.00	5443	.10	5477	1.00	5511	3.00	5545	1.00	5579	95.00
5410	180.00	5444	50.00	5478	1.00	5512	1.00	5546	1.00		

Total $3028.82

Of this amount $45.35 was received for E. H. F.

FORM OF BEQUEST

I give and bequeath to the **American-European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New York, and located at 156 Fifth Avenue, New York, N. Y., the sum of ....., and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship for either Gentile or Jewish Missions.

HAS YOUR SUBSCRIPTION EXPIRED?

If a Subscription Blank is enclosed, your subscription has expired.

Kindly renew promptly, to assure us you appreciate the magazine.

A New Subscription for a friend and a list of friends to whom we may send sample copies will be appreciated.

The magazine will sell itself if you will show it to your friends.

(Continued from page 17)

Father Gavazzi, who was mightily used of God to awaken Italy like Savonarola had done before him, after he had served the cause of Italian Independence as Chaplain of Garibaldi's troops, founded many Evangelical Churches in Italy. He died forty years ago, and the Evangelicals in Italy are commemorating his death, and one of our missionaries, L. M. Galassi, of Pisa has published a beautiful pamphlet on his life and work for distribution. I have many copies of this pamphlet here, and it will be distributed free to all Italians who ask for it or make a little contribution for the work in Italy.

Write for information about the work in Italy to Rev. S. L. Testa, Italian Secretary of American-European Fellowship, 156 Fifth Avenue, New York.

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